

In the name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah, the Lord of the Worlds, and peace and blessings be upon His servant and Messenger, our Prophet Muhammad, and upon all his family and companions.

Imam Abu Al-Abbas Ahmed Al-Zabidi (may Allah have mercy on him) stated in his book Al-Tajrid Al-Sarih:

"Chapter: If a dog drinks from the vessel of one of you."

[136]: Narrated by Abu Huraira (may Allah be pleased with him): The Messenger of Allah (peace be upon him) said: **"If a dog drinks from the vessel of one of you, let him wash it seven times."**

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It was previously noted that the chapter titles are not Al-Zabidi's; rather, one reads under the chapter heading of Imam Al-Bukhari, and then reads the Hadith that Al-Zabidi included in his summary. This chapter, "If a dog drinks from the vessel of one of you," addresses what should be done when this happens. If a dog drinks from or licks a vessel, its impurity is considered highly severe, meaning washing it once, twice, or three times is insufficient due to the severity of its impurity. Therefore, the Sunnah commands that the water in the vessel be poured out, and the vessel be washed seven times, with one of those times—or the first of them—being with soil. Washing it with water alone is not enough; it must also be scrubbed with some soil. According to the correct view among scholars, old or modern detergents, such as soap, cannot substitute for soil. Instead, this impurity must be washed with soil exactly as the Sunnah of the Prophet (peace be upon him) commanded. Islamic law never introduces a ruling without a profound wisdom behind it, whether people comprehend it or not, and washing with soil has a great wisdom, which is why it was legislated. So, if a dog licks a vessel, it becomes severely impure, and washing it once or twice is not enough; it must be washed seven times, one of which must be with soil.

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[137]: Narrated by Abdullah bin Umar (may Allah be pleased with them): "Dogs used to urinate, and come and go in the mosque during the time of the Messenger of Allah (peace be upon him), and they did not sprinkle anything on it [to clean it]."

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Scholars have different explanations for this Hadith, keeping in mind the known impurity of a dog and its urine. Some say this occurred in the early days of Islam [before rulings were finalized]. Others—and this is the view chosen by Sheikh Al-Islam Ibn Taymiyyah—say that if the sun and wind dry up a liquid impurity completely, leaving no physical trace, the location becomes pure. Thus, the reason they did not sprinkle water was that the area was purified by the air and sun removing the impurity, making it pure without the need for water.

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"Chapter: Whoever does not see ablution [as mandatory] except from the two passages."

[138]: Narrated by Abu Huraira (may Allah be pleased with him): The Prophet (peace be upon him) said: **"The servant remains in prayer as long as he is in the mosque waiting for the prayer, as long as he does not break his ablution (yuhdith)."**

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The "two passages" refer to the front and back private parts... and the Hadith indicates that breaking ablution occurs through what exits them. A non-Arab man asked: "What does it mean to break the ablution (Hadath), O Abu Huraira?" He replied: "A sound, meaning passing wind." He sufficed by mentioning passing wind to point out that if the lesser action breaks ablution, the more severe ones, like passing urine or stool, certainly do as well.

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[139]: Narrated by Zaid bin Khalid (may Allah be pleased with him): I asked Uthman bin Affan (may Allah be pleased with him): "What is your view regarding a man who has intercourse but does not ejaculate?" Uthman said: "He performs ablution just as he performs ablution for prayer, and he washes his private part." Uthman added: "I heard it from the Messenger of Allah (peace be upon him)." Zaid then said: "I asked Ali, Al-Zubayr, Talha, and Ubayy bin Ka'b (may Allah be pleased with them) about that, and they commanded me to do the same."

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#### The Ruling on Intercourse Without Ejaculation

"What is your view if a man has intercourse but does not ejaculate (i.e., does not discharge semen or seminal fluid)? Uthman said: 'He should perform wudu just as he performs wudu for prayer, and wash his private part.' Uthman said, 'I heard it from the Messenger of Allah, peace and blessings be upon him.' He said, 'So I asked Ali, Az-Zubayr, Talhah, and Ubayy bin Ka'b about that, and they commanded me to do the same.'

This hadith indicates that penetration without ejaculation does not necessitate ghusl (a full ritual bath), and that wudu is sufficient for that. There was a disagreement among the Companions, may Allah be pleased with them, regarding this issue. However, later hadiths came explicitly stating that the meeting of the two circumcised parts necessitates ghusl, even if ejaculation does not occur. It came in some hadiths explicitly stating 'even if he does not ejaculate.'

Thus, ghusl becomes obligatory due to two things: It is required upon ejaculation, whether he penetrates or not; and it is required upon penetration, whether he ejaculates or not. Ghusl is obligatory due to these two matters. There was some disagreement among the Companions regarding this, and during the time of Umar, he sent for Aisha, may Allah be pleased with her, regarding this matter. She mentioned to them the hadith, 'If the two circumcised parts meet,' making ghusl obligatory. So Umar began to oblige the people to adhere to that, due to the presence of the explicit, authentic hadith stating that the meeting of the two circumcised parts—and what is meant by the meeting of the two circumcised parts is the disappearance of the glans of the male organ into the vagina—necessitates ghusl, even if ejaculation does not occur.

Also, evidence has come indicating that this ruling was present at the beginning of Islam and was then abrogated, as in the hadith of Ubayy bin Ka'b, may Allah be pleased with him, who said: 'It was only a concession at the beginning of Islam, then we were commanded to perform ghusl after this.' So this shows that this matter, which came in some hadiths that 'water is from water' (i.e., ghusl is only required from the emission of fluid), is abrogated by hadiths that explicitly state the obligation of ghusl upon the meeting of the two circumcised parts, even if the 'water' is not present—meaning, even if ejaculation does not occur.

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[140]: Narrated by Abu Sa'id al-Khudri, may Allah be pleased with him: The Messenger of Allah, peace and blessings be upon him, sent for a man from the Ansar. He came, and his head was dripping. The Prophet, peace and blessings be upon him, said, **'Perhaps we rushed you?'** He said, 'Yes.' The Messenger of Allah, peace and blessings be upon him, said, **'If you are rushed or if you fail to ejaculate (uqhit'ta), then you only need to perform wudu.'**

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And this hadith... 'He came and his head was dripping'—meaning he bathed quickly, as the man was summoned, and the one summoning him was the Prophet, peace and blessings be upon him, and what is required is to hasten, hurry, and respond immediately to his call. So he came with his head dripping. This is an indication that he bathed from sexual impurity (janabah).

The Prophet, peace and blessings be upon him, said to him, 'Perhaps we rushed you?' 'Rushed you' means regarding the matter for which you bathed; you stopped it, bathed because of it, and came. So the Prophet is saying to him, 'Perhaps we rushed you?' meaning in that matter—that is, in his intercourse with his wife, his getting up, bathing quickly, and then coming to the gathering of the Prophet, peace and blessings be upon him.

Then he, peace and blessings be upon him, said, 'If you are rushed or uqhit'ta, then you must perform wudu.' The intended meaning of the two words, and the use of 'or' here is not for doubt, but rather to explain the occurrence of one of the two matters: being rushed or experiencing iqhat. What is meant by such a situation is that a man is having intercourse, then he is rushed. 'Rushed' means he is requested, summoned, and gets up for this matter that rushed him, before he ejaculates. 'Or uqhit'ta', meaning he became sluggish on his own; meaning he had intercourse but experienced sluggishness and was unable to ejaculate.

So his saying, 'If you are rushed or uqhit'ta,' means if you do not ejaculate, whether due to a reason from yourself because you became sluggish, or due to a reason from someone else because you were rushed—meaning you were summoned for a matter that forced you to stop. Therefore, his saying, 'rushed or uqhit'ta,' means that ejaculation did not occur. He expressed it in this hadith by saying 'uqhit'ta'. Qaht (drought) is well-known; when rain does not fall, for example, it is called qaht due to the lack of rain. So his saying 'uqhit'ta' means you were unable to ejaculate due to the sluggishness that happened to you.

He said, 'Then you must perform wudu'—meaning he did not mention ghusl despite the occurrence of penetration. And what is said regarding this hadith of Abu Sa'id is like what was said regarding its predecessor, the hadith of Zaid bin Khalid. The matter was a concession at the beginning of Islam, then

the abrogation of that came. Hadiths came explicitly stating the obligation of ghusl upon the meeting of the two circumcised parts, and they also came explicitly stating, 'even if he does not ejaculate.'

And thus, ghusl becomes obligatory due to one of two things, as explained previously: due to ejaculation, whether he penetrates or not; and due to penetration, whether he ejaculates or not. Each of them makes ghusl obligatory.

Regarding the hadith of Uthman, the hadith of Zaid in the story of Uthman, and the hadith of Abu Sa'id: Imam Al-Bukhari, may Allah have mercy on him, might have cited it under this chapter heading—'Whoever does not see wudu as obligatory except from the two passages'—perhaps because the least of what happens in the two hadiths is the emission of madhi (pre-seminal fluid). The least of the situations is that madhi occurs even if he does not ejaculate—meaning even if semen is not ejaculated, madhi is emitted. And madhi is an emission from the two passages that necessitates washing. Imam Al-Bukhari's inclusion of it might be for this meaning, and Allah Almighty knows best.

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Then he, may Allah have mercy on him, said:

**'Chapter: A man helping his companion perform wudu.'**

[141]: Narrated by Al-Mughirah bin Shu'bah, may Allah be pleased with him, that he was with the Messenger of Allah, peace and blessings be upon him, on a journey, and that he, peace and blessings be upon him, went to relieve himself, and that Al-Mughirah began pouring water for him while he performed wudu. So he washed his face and his hands, wiped his head, and wiped over the leather socks.

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This chapter heading, 'A man helping his companion perform wudu,' means assisting him in wudu by pouring water for him when he performs wudu, or also assisting him with some of the limbs of wudu by washing them if he is unable to do so due to illness, weakness, or the like. He, may Allah have mercy on him, formulated this chapter to show the permissibility of that, and that it is an acceptable action with no harm in it for a man to help his companion perform wudu, either by pouring water for him, or by assisting him with some of the limbs of wudu.

He cited the hadith of Al-Mughirah bin Shu'bah, that he was with the Messenger of Allah, peace and blessings be upon him, on a journey, and that he went to relieve himself, meaning went to answer the call of nature, and that Al-Mughirah began pouring water for him while he performed wudu. This is the evidence from the context of this hadith for the chapter heading: that Al-Mughirah was pouring water for the Messenger of Allah, peace and blessings be upon him, while he performed wudu. It is well known that among the actions of wudu is for the person performing wudu to scoop water from the vessel. Wudu cannot be done except by that, by scooping, and the mention of scooping has passed with us in some of the preceding hadiths.

So if he does not perform this action which is from the actions of wudu, and his brother or companion starts pouring for him, there is no harm in that. And also, if he needs help in washing some parts due to

illness or weakness, there is also no harm in someone else assisting him. He said: 'So he washed his face and his hands, wiped his head, and wiped over the leather socks.'

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Then he, may Allah have mercy on him, said:

**'Chapter: Reciting the Quran after a minor impurity and otherwise.'**

[142]: Narrated by Ibn Abbas, may Allah be pleased with them both, that he spent a night with Maymunah, may Allah be pleased with her, the wife of the Prophet, peace and blessings be upon him, and she was his maternal aunt. He said: 'So I lay down across the width of the pillow, and the Messenger of Allah, peace and blessings be upon him, and his wife lay down along its length.' The Messenger of Allah, peace and blessings be upon him, slept until it was midnight, or a little before it, or a little after it. The Messenger of Allah, peace and blessings be upon him, woke up and began wiping the sleep from his face with his hand. Then he recited the last ten verses of Surah Al Imran. Then he got up and went to a hanging water skin, performed wudu from it, perfected his wudu, and then stood to pray.

He said: 'So I got up and did the same as he did. Then I went and stood by his side. He placed his right hand on my head and took hold of my right ear, gently twisting it. Then he prayed two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then he prayed Witr. Then he lay down until the muezzin came to him, so he got up and prayed two brief rak'ahs. Then he went out and prayed the Fajr (morning) prayer.'

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This hadith has previously been mentioned, and in each of them [each version] is what is not in the other.

This chapter heading: 'Reciting the Quran after a minor impurity and otherwise.' The definition of 'minor impurity' has been mentioned by Abu Hurairah as that which exits from the two passages. 'And otherwise' means whatever breaks the wudu, such as sleep, for example, as in this hadith, or any of the other nullifiers. Imam Al-Bukhari, may Allah have mercy on him, formulated this chapter heading in his book Al-Sahih to refute those who disliked reciting the Quran without being in a state of purity—as long as one is not in a state of major sexual impurity (junub). So he formulated this chapter heading to refute those who disliked that.

He cited the hadith of Ibn Abbas. And the hadith of Ibn Abbas which the author cited here was previously mentioned at the beginning of the Book of Wudu under the chapter 'Making the Wudu Light.' He mentioned the wording there that he 'performed a light wudu from a hanging water skin.' And he indicated here at the end of the hadith that the hadith was mentioned previously, and in each version is what is not in the other—meaning there are words in it that are not in the other. Among that is that there he said, 'he performed a light wudu,' and here he said, 'he performed wudu and perfected his wudu.' Combining the two narrations means that he perfected the wudu, but he performed it washing each part once. He did not perform it washing twice or three times, but rather washed once.

And in the hadith, Ibn Abbas, may Allah be pleased with them both, says: 'I lay down across the width of the pillow, and the Messenger of Allah, peace and blessings be upon him, and his wife lay down along its

length.' If the pillow also has some length, it is wide enough for two people to sleep on it, such that each of them places their head on the pillow. So the Messenger, peace and blessings be upon him, and his wife lay down along its length, and Ibn Abbas lay down across its width.

Maymunah, may Allah be pleased with her, [lay] along the length of the pillow, and they placed their heads along its length, while Ibn Abbas slept with them and placed his head across the width of the pillow. This also shows the kindness and perfect humility of the Prophet, peace and blessings be upon him, which is evident.

The narrator says: The Messenger of Allah, peace and blessings be upon him, and his wife lay along its length. The Messenger of Allah, peace and blessings be upon him, slept until midnight, or a little before it, or a little after it—meaning he did not check the exact time. The Messenger of Allah, peace and blessings be upon him, woke up and sat wiping the sleep from his face with his hand. This is a blessed and beneficial Sunnah; the first thing a person should do when rising from their bed is wipe the sleep from their face. Wiping the sleep means passing one's hands over the face, as if removing something from it. This method is very effective in warding off sleep and removing laziness. The entire Sunnah is full of blessings, goodness, and benefit for the servant. It is well known that when a person first rises from bed, they feel some laziness, and there is sleepiness on their face, along with an inclination to rest. So, this action—wiping the face with the hands while still in bed—is the first step toward becoming active. There are other steps, but this is the first, easiest one.

Then he recited the last ten verses of Surah Al Imran, starting from: {Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding} [3:190] until the end of the Surah: {O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful} [3:200]. Reciting these verses at this time is a very great and beneficial practice. It also motivates a person toward more action, diligence, reflection, seeking refuge in Allah, relying on Him, hoping for what is with Him, contemplating the bliss of Paradise and the rewards of the Hereafter, and striving against the soul to be patient and steadfast. These verses contain profound meanings, and if a person recites them with contemplation and reflection, they will awaken the heart and bring great benefit. So, the first thing upon waking is to wipe the sleep from the face, and then to recite these ten verses from the end of Surah Al Imran.

The narrator said: Then he went to a hanging waterskin and performed wudu. A shann is an old leather waterskin. If it is old, it is called a shann. Any old waterskin is a shann. So, the Prophet, peace and blessings be upon him, got up, went to a hanging waterskin, and performed wudu from it. The water inside a shann, especially during the summer and intense heat, retains some coolness. Performing wudu with this slightly cool water is another step toward alertness and increased activity.

The narrator said: Then he went to a hanging waterskin, performed wudu from it, and performed it excellently. We learned that "performed it excellently" means he did it thoroughly but lightly, as mentioned in another narration, washing each body part once.

Then he stood to pray. Ibn Abbas said: "I got up and did just as he had done." He did this because Ibn Abbas had originally come and stayed to learn, to be guided, and to follow the example of the noble Messenger, peace and blessings be upon him. He said "I did just as he had done" because the very reason he came and spent the night with them was to observe closely the actions of the Prophet, peace and blessings be upon him, and his night prayer. He wiped his face, recited those verses, and performed wudu from the waterskin, doing exactly as the Prophet had done. He continued: "Then I went and stood by his side, so he placed his right hand on my head and took my right ear, gently twisting it." The Prophet, peace

and blessings be upon him, placed his right hand on his head because Ibn Abbas had lined up next to him. He gently twisted his right ear, and it is said that this twisting was an act of affection from him, peace and blessings be upon him, toward this young boy who was eager to follow and emulate the noble Messenger.

He said: "He then prayed two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs, then two rak'ahs"—that makes twelve—"then he prayed Witr"—making thirteen rak'ahs in total.

"Then he lay down until the muezzin came to him, so he got up and prayed two brief rak'ahs." These two rak'ahs are the Sunnah prayer of Fajr. It is mentioned in a hadith that they are "better than the world and whatever is in it." How often do people neglect this great Sunnah prayer that is better than the world and everything in it! There are hadiths regarding its virtue. It is appropriate for anyone who has been negligent regarding this Sunnah to review the hadiths about its virtue, so that this knowledge will motivate them to maintain it. In a Sahih Hadith Qudsi, Allah the Exalted says: "O son of Adam, pray four rak'ahs for Me at the beginning of the day, and I will suffice you at its end." This means if you pray the two rak'ahs of the Sunnah of Fajr and the two obligatory rak'ahs of Fajr, Allah will suffice you for the entire day. Shaykh al-Islam Ibn Taymiyyah said: "These four rak'ahs are the Sunnah of Fajr and the obligatory Fajr prayer." If a Muslim prays these four rak'ahs, his entire day will be protected. But whoever neglects them, and neglects the Fajr prayer with them, has effectively slaughtered his day without a knife, because he has destroyed his day and removed its blessing. The blessing of the day is at its beginning. If the blessing of the day is lost, the day is lost, but if the blessing at its start is preserved, the person's day is secured. This is why Ibn Mas'ud, as reported in Sahih Muslim, when some of his companions visited him in his house after Fajr, said: "Praise be to Allah Who has granted us respite this day and has not destroyed us for our sins." He said this praise at the beginning of the day, knowing full well that whoever preserves the beginning of the day will have his whole day secured and will be sufficed throughout it.

The narrator said: "Then he went out and prayed the morning prayer," meaning the obligatory Fajr prayer. He added: "This hadith has preceded, and in each of them"—meaning the first and this latter occurrence—"there is something not found in the other." We learned that Al-Bukhari, may Allah have mercy on him, created this chapter heading and cited this hadith to refute those who disliked reciting the Quran without being in a state of purity. The evidence from this hadith for the chapter heading is the recitation of the last ten verses of Surah Al Imran—the Prophet's recitation of them, and then Ibn Abbas's recitation in emulation of him, after waking from sleep. So, this serves as evidence for Al-Bukhari's statement: "Reciting the Quran after a minor impurity and otherwise."

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Then he, may Allah have mercy on him, said:

**"Chapter: Wiping the Entire Head."**

[143]: Narrated 'Abdullah bin Zaid, may Allah be pleased with him, that a man asked him: "Can you show me how the Messenger of Allah, peace and blessings be upon him, used to perform wudu?" 'Abdullah bin Zaid replied: "Yes." He called for water, poured it over his hands, and washed them twice. Then he rinsed his mouth and sniffed water into his nose and blew it out three times. Then he washed his face three times. Then he washed his hands up to the elbows twice each. Then he wiped his head with his hands, moving them forward and backward; he

started from the front of his head, moved them to the back of his neck, and then brought them back to the place where he had started. Then he washed his feet.

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This chapter heading, "Wiping the Entire Head," indicates that the Sunnah regarding the head is to wipe all of it by moving the hands from the front—the forehead area—to the back of the head, moving them forward and backward. The head is to be wiped completely; it is not sufficient to wipe just a part of it or only the front. Rather, it is wiped entirely, such that the hands are wet with water and passed over the head. The required action for the head is wiping, not washing. It is not washed, but wiped with water. The method of wiping, as Al-Bukhari titled it, is for the entire head, moving the hands forward and backward, starting from the front of the head at the hairline to the back, and then returning the hands to their starting position.

Under this heading, he cited the hadith of 'Abdullah bin Zaid, may Allah be pleased with him, who said that a man asked him: "Can you show me how the Messenger of Allah, peace and blessings be upon him, used to perform wudu?" This shows the eagerness of the predecessors to learn the guidance of the Prophet, peace and blessings be upon him, in order to emulate and follow his practice. 'Abdullah bin Zaid said, "Yes," and called for water. Here, he taught him the wudu of the Prophet practically; he performed wudu in front of him. This is a very effective method of teaching: teaching by doing. You perform the action—whether it is wudu, prayer, or other deeds—so the learner sees the action as you perform it. This can be, in some cases or with some people, more beneficial and effective. A similar example has passed previously.

He said: "He called for water, poured it over his hands." He poured it over his hands because, as we learned earlier, the hands are not dipped into the water initially but must be washed first. If one is waking from sleep, this is obligatory, for "none of you knows where his hand spent the night." He said: "He poured it over his hands, and washed them twice. Then he rinsed his mouth and sniffed water into his nose and blew it out three times." We also learned that rinsing the mouth and nose is done with a single handful of water; he takes water into his mouth and nose, then takes another handful and does the same, and then a third handful. He said: "Then he rinsed his mouth and sniffed water into his nose and blew it out three times. Then he washed his face three times. Then he washed his hands up to the elbows twice each. Then he wiped his head with his hands, moving them forward and backward; he started from the front of his head, moved them to the back of his neck, and then brought them back to the place where he had started meaning he starts from the forelock—the front of the head—and wipes over the head to the back of the neck, and then brings the hands back to their starting position. This is the meaning of "moving them forward and backward".

Then he washed his feet. This hadith has previously been mentioned in Al-Bukhari under the chapter of "Performing Wudu Twice Twice". There, it was mentioned briefly, whereas here it is mentioned in detail. It is possible that the hadith mentioned briefly earlier is a different hadith, and this hadith in this chapter is another one, because the earlier one mentions washing twice. Here, there is variation: some parts are washed twice and some three times. We have learned previously that all of this is established by the Sunnah: washing once, twice, three times, or varying between twice and three times for different limbs.

As for the head, the obligatory action is wiping, not washing, and it is wiped only once. The mention of "three times" applies to the other limbs—washing the face, rinsing the mouth and nose, washing the hands, and washing the feet. The head, however, is only wiped once. This is because the hadiths reported

in this regard all mention wiping once. In some hadiths, such as the hadith of 'Uthman bin 'Affan, may Allah be pleased with him, some chains of narration mention wiping three times. Some scholars considered this an acceptable addition by a reliable narrator (ziyadat thiqah) and based the practice of wiping three times on it. Other scholars considered it an anomaly (shadh), as it contradicts the numerous authentic narrations which state that the obligation for the head is to wipe it once. Furthermore, repeating the wipe three times makes it resemble washing the head, as pointed out by some scholars and quoted by Al-Hafiz Ibn Hajar. The required action for the head is wiping, which is done once; if repeated three times, it is more akin to washing.

The more correct and apparent view—and Allah knows best—is that the head is wiped only once. One of the strongest pieces of evidence for this is the hadith of 'Abdullah bin 'Amr bin Al-'As, when he was asked about the wudu of the Prophet, peace and blessings be upon him. He mentioned washing the limbs three times, but wiping the head once. Then he said: "The Prophet, peace and blessings be upon him, said: 'Whoever does more than this has done wrong and acted unjustly'". So, in this hadith which states that adding to the described wudu is wrong and unjust, the head is only wiped once. Shaykh 'Abdul 'Aziz bin Baz, may Allah have mercy on him, in his marginal notes on Fath al-Bari, commented on the view of some scholars that the mention of wiping three times is an acceptable addition. He said: "The correct view is that it is an anomalous (shadh) narration and cannot be relied upon". A similar verdict was given by our noble scholars in the Permanent Committee for Islamic Research and Issuing Fatwas. Shaykh Bin Baz and a number of scholars with him were asked about wiping the head three times, and they responded that what is narrated regarding this is anomalous and unreliable, and that wiping the head three times contradicts the authentic hadith.

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Then he, may Allah have mercy on him, said:

"Chapter: Using the Leftover Wudu Water of Others".

[144]: Narrated Abu Juhaifah, may Allah be pleased with him: The Prophet, peace and blessings be upon him, came out to us during the intense heat of midday. Water for wudu was brought to him, and he performed wudu. The people then started taking the leftover water from his wudu and wiping themselves with it. The Prophet, peace and blessings be upon him, then prayed two rak'ahs for Zuhr and two rak'ahs for 'Asr, and there was an 'anazah (a short spear) planted in front of him.

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His saying, "Chapter: Using the Leftover Wudu Water of Others". "Leftover wudu water" refers to the water remaining in the vessel after someone has finished performing wudu. What is the ruling on using it for purification? This chapter was created to clarify that. The heading means that there is no harm in using the water remaining in the vessel after others have performed wudu from it. The formulation of this chapter and the evidence cited within it serve as a refutation of those who claimed that used water becomes impure and is invalid for wudu.

He cited the hadith of Abu Juhaifah, may Allah be pleased with him, who said: "The Prophet, peace and blessings be upon him, came out to us during the intense heat of midday. A wadu' was brought..."—wadu' with a fatha on the 'waw' means the water used for wudu, whereas with a damma (wudu') it refers to the

action of wudu itself. "...and he performed wudu. The people then started taking the leftover water from his wudu and wiping themselves with it." They did this seeking blessings (tabarruk). This is a matter specific to the leftover wudu water of the Prophet, peace and blessings be upon him. The same applies to his saliva, his hair, and anything that separated from his body—it was all blessed. This is something exclusive to the noble Prophet, peace and blessings be upon him.

"The Prophet, peace and blessings be upon him, then prayed two rak'ahs for Zuhr and two rak'ahs for 'Asr, and there was an 'anazah planted in front of him." The 'anazah, as mentioned recently, is a stick with a pointed metal tip that is planted in the ground to serve as a sutrah (barrier) for the one praying.

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[145]: Narrated As-Sa'ib bin Yazid, may Allah be pleased with him: "My aunt took me to the Prophet, peace and blessings be upon him, and said: 'O Messenger of Allah, my nephew is sick.' He wiped my head and prayed for Allah to bless me. Then he performed wudu, and I drank from his leftover wudu water. I stood behind him and saw the Seal of Prophethood between his shoulders, which looked like the button of a tent (or a partridge egg)".

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This is the hadith of As-Sa'ib bin Yazid, may Allah be pleased with him, who said: "My aunt took me to the Prophet, peace and blessings be upon him, and said: 'O Messenger of Allah, my nephew is sick.'" He wiped my head and prayed for Allah to bless me. "Prayed for me" means he supplicated to Allah, the Exalted, to bless me and cure me. The Prophet, peace and blessings be upon him, supplicates to Allah; he is not supplicated to instead of Allah. When a sick person was brought to him, he would pray to Allah to cure him, saying, "O Allah, Lord of mankind, remove the affliction...". The Prophet, peace and blessings be upon him, prays to Allah and is not invoked besides Allah. Calling upon him besides Allah is polytheism (shirk) that takes one out of the fold of Islam—such as a person saying in their supplication: "O Messenger of Allah, cure me," or "guide me," or "rectify my affairs," or "enrich me," and the like. All of this is shirk that expels a person from Islam. The Prophet, peace and blessings be upon him, is a servant who supplicates to Allah, not someone to be supplicated to besides Allah. He is a servant who is not worshipped, but rather a Messenger who is obeyed and followed, peace and blessings be upon him. Whoever does not understand this has inverted the matter. How do they invert the matter? By worshipping the Messenger, peace and blessings be upon him, while failing to obey him. Yet he is a servant who is not to be worshipped, but a Messenger who is to be obeyed and followed, peace and blessings be upon him.

The narrator said: "Then he performed wudu, and I drank from his leftover wudu water." This is also a form of seeking blessings (tabarruk), similar to what we saw earlier in the phrase "and wiping themselves with it". "I stood behind him and saw the Seal of Prophethood between his shoulders, which looked like the zirr al-hajalah." It is said that the hajalah is a partridge and its zirr is its egg, or other meanings are suggested, indicating that its size was small, roughly the size of a pigeon's egg or similar.

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Then he, may Allah have mercy on him, said:

"Chapter: A Man Performing Wudu with His Wife".

[146]: Narrated Ibn 'Umar, may Allah be pleased with them both: "Men and women used to perform wudu together during the lifetime of the Messenger of Allah, peace and blessings be upon him".

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He said: "Chapter: A Man Performing Wudu with His Wife." This means that this practice is permissible and there is no harm in a man performing wudu with his wife—meaning they sit together with a single vessel between them and both scoop water from it. There is no harm in a man performing wudu with his wife. He cited the hadith of Ibn 'Umar, may Allah be pleased with them both, who said: "Men and women used to perform wudu together during the lifetime of the Messenger of Allah, peace and blessings be upon him"—meaning they performed wudu from one container or vessel. This hadith is understood by the scholars to refer to a person performing wudu with their relative (mahram). "Men and women" refers to a male relative with a female relative, such as a man with his wife, or a man with his mother. This is the intended meaning: men and women together means a relative with their relative. This is also derived from Imam Al-Bukhari's phrasing of the chapter heading: "A Man Performing Wudu with His Wife". He did not say "with a woman," but rather "with his wife". So a man performing wudu with his wife from one vessel, or with his mother, sister, aunt, or any female relative, is perfectly fine. The hadith is interpreted in this way. If "men and women" meant non-relatives (ajaneeb), this would only have been before the obligation of hijab. After the obligation of hijab, this could not exist, because wudu requires uncovering the hands up to the elbows, uncovering the feet, and uncovering the face—and a woman cannot do that in the presence of non-mahram men. Therefore, the hadith is either understood as referring to doing so with a relative, such as a man with his wife, as is apparent from Al-Bukhari's choice of chapter heading, or, if it refers to non-relatives, it only applies to the period before the obligation of hijab. After the obligation of hijab, this is impossible.

Some of those who try to justify the prohibited free mixing between sexes that the Shari'ah has forbidden seek out ambiguous texts. They take hadiths like this one and apply them out of context. They say, "How can you forbid free mixing when Sahih Al-Bukhari, the most authentic book after the Quran, contains a hadith from Ibn 'Umar stating that men and women used to perform wudu together during the time of the Messenger of Allah, yet you say mixing is not allowed!". They seek out the ambiguous texts, misinterpret the hadiths, take them out of context, and ignore the clear, decisive texts. Allah the Exalted says: {As for those in whose hearts is deviation, they will follow that of it which is unspecific, seeking discord and seeking an interpretation} [3:7].